be used as a basis for grouping together communities which were entirely different from one another. He also pointed out that, unless his community was called by a separate name, it would not be possible for the Government to recognise its backwardness in point of education and industry. He, therefore, requested that they might be officially recognised as Cheramar Christians or Cheramars. He also requested that for the purpose of Government patronage the so-called Christian community might be treated as being composed of Cheramars, Sambavars, etc., and that Government might deal direct with the respective leaders of those communities as they did with the leaders of the several Hindu communities.

Dewan's reply.—I do not think I can give any reply. I have already repeatedly said that religion has not been the criterion so far as Government's action is concerned. With regard to Pallars, I do not know if there are any Pallars in the country.

Member.—There are 2,000 Pallars.

147. Certain grievances of Nadars.

Mr. K. Sivasubramania Nadar (Member, Nominated) represented that their being known as Shanars in Government records was much resented by them. The fact was that, while they called themselves Nadars, the court and the taluk records chose to style them as Shanars. The Member took objection to their being referred to in the Travancore Census Report of 1921 as 'Shanars also known as Nadars', and said that they were known as 'Nadars' in the Madras Census Report. He, therefore, prayed that a notification might be published in the Gazette to the effect that the community should be known only as 'Nadars' in future.

The Member then referred to the important part they played in developing one of the most profitable industries in the State *viz.*, jaggery, and to the large export business they carried on to the value of Rs. 15 lakhs in that industry. Though they formed an important portion of the population numbering over 2 lakhs and there were several voters among them, it had not been possible for them to return at least one member to represent them in the Legislative Council. Even in the Assembly they secured representation solely by nomination and that only at times. He prayed that Government might be pleased to give them at least two seats on the Assembly and one on the Council.

The Member next spoke about the backwardness of his community in the matter of education and requested that the concessions granted to Sambavars and Mahomedans might be extended to his community also.

Even though there were no graduates among Nadars, the Member urged the need for entertaining in the various branches of the public service such of them as had some qualifications. He added that there were already some boys who had passed the English School Leaving Certificate, the Vernacular School Leaving, the Pleadership and other examinations who had not been able to secure a post in the public service and requested that suitable appointments might be given to them, a few places being exclusively reserved for Nadars. The Member also expressed a wish that preference might be given to the members of his community in filling up places in the Sugar Company.

The Member mentioned a Vaidyasala run at Nellimudu, in the Neyyattinkara taluk, by one Narayanan Vaidyan, a member of his community, and said that both the Government and the Director of Ayurveda had satisfied themselves of the need for it and its working. He requested that the application of the Vaidyan for a grant might be favourably disposed of by Government at an early date.

Dewan's reply.—There is no law empowering the Government to change names or titles. If you call yourself a Nadar, Government also will call you like that.

Member.—We call ourselves Nadars, but it has been recorded in the census report that we are Shanars.

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